

GOD'S CALL

TO

Unconverted Sinners,

To turn to the Lord.

Daily shewing every poor sinner the miserable-ness of his estate, and how great an enemy he is to him-
self; though that the Lord be daily calling to him to
repent and live, and professeth he delights not in the
death of a Sinner, yet for all this will you go on and
die?

As to the happy Condition of the People of
Heaven, in that they have such a Father, that had rather
see their Conversion, than Condemnation.

And lastly, to the Terror of wicked and un-
godly men is set forth, That if they will not turn to
God, that they may live with him in Heaven, they shall
die and be tormented with the Devil and his Angels
in Hell fire.

The fifty Seventh Edition with Additions.

Mat. 18. 3. Except ye be converted, and become as little
children, you shall in no wise enter into the Kingdom of
Heaven.

By T. P.

Licensed and entered according to order.

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Bibles on London bridge. Price 1 d.

GOD'S CALL

Invited Sinners
To hear the Word.

Why should I sorrow for the miserable
state of the sinner? and how great an enemy he is to him-
self; though that the Lord be daily calling to him to
turn and live, and doubtless he delights not in the
death of a sinner, yet for all this will you go on and
die?

Also the happy
God who has
the great
And daily to the terror of wicked and un-
godly men is to testify that if they do not turn to
God, that if they live with him, they shall
die and be torment with the Devil and his Angels
in Hell.

With this second Edition with Additions.

Printed by J. B. at the Press of the University of Cambridge at Little
St. Mary's Church, in the City of Cambridge.

By T. P.

Increased and revised according to order.

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To unconverted Sinners.

Ezekiel 33. 1-10

Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the Wicked; but that he turn from his evil way and live. Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

That great God that made the Heavens and the Earth, and all living Creatures therein, and hath redeemed you by his Son Christ Jesus: Now that were lost and ungodly Sinners, to you hath he sent his Gospel and Glad-Tidings of Peace, and to you hath he given this Priviledge, that as many as believe on him shall have Eternal Life; as many as turn to him shall live, and those that turn not, shall die. This is the unchangeable Will and Law of God, that

Wicked men must turn or die. For see the
 words of Christ, Matt. 18. Chap. 3. Verse:
 Verily I say unto you, except you be converted,
 and become as little Children, you cannot en-
 ter into the Kingdom of Heaven, and John 3. 3.
 Without Holiness no man shall see the Lord,
 and in the 11. Psalm, Verse 5. The Lord lo-
 veth the Righteous, but the Wicked his Soul
 hateth: So that it is brought to this, that
 wicked men must turn or die.

1. From which words you must observe,
 first, the pity and love of God to lost undone
 souls, that he condescends, to reason the case
 with them thus, Why will you die? What he
 Almighty and Powerful God should stoop to
 poor sinful Dust and Ashes, herein is his great
 and wonderful Power & Grace, that he delight-
 eth not in the death of a Sinner, but rather
 that he would turn and live: God would not
 have them go in the way that leads to Hell,
 but calls them daily by the mouth of his Pro-
 phets, to turn and live, and tells them, there
 is no peace to the wicked, Isaiah 48. 11. and
 37. 21. God telleth them, The Love of the
 World is Enmity with God, and if any man
 love the World, the love of the Father is not in
 him. But for all this, worldly they are, and
 worldly they will be. If the way to Hell be
 through the World, then to Hell will they go.

Oh that men would see the folly of their
 own ways, and turn to the Lord, then should
 they see the Loveliness and Beauty that is in
 the ways of God, and the great Torment
 and Anguish that follows the Love of this
 wicked World! Oh that wicked men would
 thus converse with their own Souls! Is it
 so, that I must either turn or die, be convert-
 ed or condemned? It is time then for me to
 look about me? How have I foolishly ven-
 tured the loss of my precious Soul these ma-
 ny years? How comes it to pass, that God
 should take more care of my Soul than I?
 Oh God forbid, that I should neglect this any
 longer! Will I turn or die? Oh happy day!
 Oh what a happy hour this is that's left me
 to repent in! How will I set on a Resolution
 to get assurance of my Salvation, before I
 give any sleep to mine eyes, or Sumbler to mine
 eye-lids! By the grace of God I will resolve
 presently to turn, and so forsake my former cour-
 ses, and give up my self to the guidance of the
 Lord God. Shall the Lord be thus compas-
 sionate to my poor Soul, as to delight in my
 Salvation, and shall I poor miserable wretch
 delight in my own Damnation? Shall God
 say unto me, Turn: and shall I not resolve to
 Turn?

1. Consider first, What it is the inviolable and unchangeable Law of God, that wicked men must turn or die, *Rom. 8. 8.* Now if any man be in the flesh, he cannot please God, *Psal. 11. 15.* The Lord loveth the righteous, but the wicked his soul hateth, *Psal. 6. 17.* The wicked shall be turned into Hell, and all the Nations that forget God:

These Texts are plain enough to the view of every poor soul: if thou art one that believest, here is enough to satisfy thee, That wicked and ungodly men, they must either turn or die, be converted, or condemned, if you see not it's because you are wilfully blind: To what purpose doth God send his Messengers to warn you? If you will not believe God by the mouth of his Prophets, who doth interest you to be reconciled, yet you lend the deaf ear to them: Yet let me tell you, if you will not hear the voice of God here pronouncing the Sentence of Salvation to you, yet you shall hear his voice pronouncing the Sentence of Condemnation against you hereafter.

I beseech you therefore as you love your Souls, not to quarrel with God and his Word, but to heed at it. Are you yet unconverted, know, that ere long you must be converted or condemned: I beseech you therefore neglect not

not your own happiness any longer; lest you be
 guilty of your own blood. And see the
 33^d Verse of the 33^d of Ezekiel, and you shall see
 how the case stands: When I say to the
 wicked, wicked man, thou shalt surely die: If
 thou dost not speak to warn the wicked man
 of his way, the wicked man shall die in his in-
 quity, but his blood will I require at thy hands.
 You see there that the Ministers of the Gos-
 pel must preach, and you must hear, and let
 me tell you, it is more safe to hear of Hell
 than to feel it: And yet though you think
 it an unbecoming Doctrine, that the Ministers
 of the Gospel should tell your tender Ears
 of Truths that seem so hard and grie-
 vous, yet it is the Duty of every faithful Mi-
 nister of Christ to deal truly and reso-
 lutely with Souls; For we shall in no wise
 escape, unless we strive to enter in at the nar-
 row way which leadeth unto life; for Satura-
 tion and Condemnation will very suddenly
 bring all things to an end, and when it is too
 late, we shall hear some crying out; What
 have I done? What simple courses have I
 taken? Upon what low account have I ven-
 tured the Eternal Welfare of my poor Soul?
 I would I had considered this but a little be-
 fore; but alas now it is too late, the Sentence
 is past, and I am now hurried into everlast-
 ing

ing destruction,) Consider this all you that forget God. That your day of pleasures will last but a little while: Your laughing will be turned into Mourning, your Joy into Anguish, your small and short pleasures here, will be turned into Eternal Pains and Torments hereafter.

2. Consider this all ye wicked and ungodly sinners, that if you will yet unfeignably turn to God, it is his promise that you shall live and not die. The Lord professeth, that he taketh no delight in the death of a Sinner, but would rather they would turn and live. God hath not shut up the door of mercy against you, but you shut it against your selves: Mercy stays for you, Patience waits for you; yea Christ himself waiteth for you: Oh how happy would you be, if you would but turn to him! and if you turn not, here is a Messenger of wrath, death to be pronounced against you: there is a wrath you are already under, and a death you are born under, and it is you that brought this death upon your selves, there is also another death, that is a remediless death, and a much greater torment than the first death, and this death falls on all those that are unconverted: God first offers you mercy, if you will turn, and to those that will not turn, he sends his Messenger,

senger, that you must expect nothing but Con-
 demnation. If you will come at the call of
 Christ, you shall be converted: If you will be-
 come new Creatures, God hath not a word of
 damning wrath or death to speak to you: but
 on the contrary, Life, and Joy, and Peace, Plea-
 sure and Happiness: the oldest Sinner, the worst
 Sinner of you all, if he will but turn, he shall
 have Safety and Salvation. Oh then if you
 love your Souls, Turn. Build on Christ the
 Rock, a new Foundation, Learn to mortifie the
 Flesh, and live after the Spirit.

If you will but turn and come into a way of
 mercy, the Lord will be ready to entertain you.
 If you trust in God for Salvation, he is enga-
 ged, by his Promise to save you.

The Lord will be a Father to none but his
 Children. He will save none but those that
 forsake the World, the flesh, and the Devil,
 that come into his family, to be Members
 of his Son, and have Communion with his
 Saints. But if they come not to Christ, and
 are condemned, 'tis long of their selves, for
 God's doors are open, and he is still ready to
 receive you, if you turn to him with all
 your heart, for his Promises are Yes, and
 Amen, and he will not fail in the least of what
 he hath said, If ye repent you shall be saved;

and

and if he hath said, They that repent not shall be damned, his Word shall be fulfilled, for God is Truth, and in him there is no Lye.

4. Consider this, that God taketh delight in mens Salvation, but not in their Damnation: He had rather they would turn and live, than go on in sin and die. The Conversion of Sinners is the Delight of his Soul, yet that Justice might be executed, and his Truth fully vindicated. God is resolved if you will not be converted, you shall be condemned; yet God is so far your Friend, and against your Condemnation, as he beseecheth you to be reconciled, and warns you of the great danger you are in, he sets before you Life and Death, and desires you to accept of his Mercies, and not to damn your own Souls: But if this will not do, then he is resolved upon your Condemnation, and commands his Prophet to say unto you these Words: Oh wicked man, thou shalt surely die. It is in vain, for it can never be while you remain in this unconverted, dark, and dead Condition: For in this state you are his Enemies by Nature. Yet for all this, The Lord taketh pleasure in the Conversion of his Enemies: For if God had rather you were damned than saved, he would not then so much entreat

let you by his daily kindnesse, by giving you
the means of this Life, to lead you to we-
lth: he would not see so many Examples
close your eyes, no nor wait on you so patient-
ly he doth from day to day from year to year,
yet he not signe of one that taketh pleasure in
his death.

If it had been his delight to have seen you
so Well, how easily could he have done it long
ago? How easily before this time could he have
snatched thee away in the Lins, with a Curse or
in Wrath, or a Live in thy Mouth, in thy Pride,
in thy Drunkenness, in thy deciding the ways of
God? How easily could he have stopped thy
breath; or ramed thee with his Plagues, and
made thee sober in another World? How easie
a matter is it for God to rule the Tongue of
the prophet: A Babel, the hands of the most
malicious Persecutor? God can make them
know that they are but Worms. If God should
but frown upon any sinner, how soon should he
drop into the Grave?

If God should give Commission to Angels
to go and destroy ten thousand Sinners, it
would quickly be done: How easily can God
snatch Sinners away in a moment, and set
them before his Dreadful Majesty, where he
shall see ten thousand times ten thousand glo-
rious

rious Angels, waiting at his Throne, and now thou art at the Bar, pleading thy Cause? Wouldst thou ask the these Words; What hast thou now to say against thy Creator, his Truth, his Servants, or his Ways? Now plead thy Cause, What canst thou say in excuse of thy sins? Now give an Account to the Maker of thy Life, of thy Time, and of all the Mercies thou hast had. Oh how would the stubborn Soul have melted, the proud Looks have been beaten down, the stout and proud Words turned into speechless silence! A word of his mouth would take thee off this present Life: If he should say to thee, I like no longer, or live in Hell, thou couldest not disobey: What canst thou say? Dost the Lord take pleasure in thy Death? Surely he doth not. If he did, he would not, he could not have given his only Begotten Son to redeem us from Death, Christ then would not have sweated drops of Blood for us, had he taken pleasure in our death, he would not have been so long in fasting, praying all Night; neither would he have suffered his bitter and cursed Death upon the Cross, pouring out his Soul a Sacrifice for our sins, if he had delighted in our death. If you had but heard Christ bemoaning the Estate of Disobedient and Impenitent People, in Matthew the 33. Chap. and Verse 21. O Jerusalem, Jerusalem,

Jerusalem, how often would I have gathered thee, as a Hen gathereth her Chickens, but ye would not! If you had heard Christ on the Cross, saying for his Persecutors, Father forgive them; for they know not what they do: Would you have thought he had delighted in the death of the wicked? If ye will not believe this, you hate the Word and the Path of the Lord for it; and dare you question the Word of God, and the Path of God? For God hath sworn that his pleasure is not in their death, but in their life, as in Heb. 9:15, 10:18; and

Be intreated therefore, O thou unconberred Sinner, that heareth these Words, to ponder a little with thy self, who is it that taketh pleasure in thy Damnation? Certainly it is not God; he hath sworn he takes no pleasure in it. You dare not say, you swear, you curse, and lie, and blaspheme, and drink, and do all this to please God: neither do any that bear the Image of God, take pleasure in your death. God knows it is small pleasure unto his Servants, the Ministers of the Gospel, to see how madly you venture your Eternal Estate, and how wilfully you run into the very Flames of Hell.

It is small pleasure for any of the Servants of God, for to see your carelessness

in the love of God: What is it then that takes
 pleasure in your heart? None but three deadly
 Enemies of your Souls, the World, the Flesh
 and the Devil.

The Devil takes pleasure in your sin, and
 death, and you cannot please him better, than
 to let you run into all manner of Uncleannesse,
 to let you drink, to hear you curse, swear, and
 the like, this is his delight; it is the delight also
 of wicked men, and it is pleasing to your flesh:
 it is the flesh that delights in Sports and in
 Lusts, and in Volence; that is the God that
 you serve.

O wretched Sinners! O miserable un-
 done Souls! Should the flesh be pleased be-
 fore your Maker? Will you displease the
 Lord to please your brutish Appetites? Is
 not God worthy to rule the flesh? If he
 shall not rule it, he will not save it: What then
 shall become of it! I fear it is prepa-
 ring for his own displeasure. Do you love
 Strong Drink, and Sweet Meats, and the
 Game, and Sports, and to be some body in the
 World? But do you love the Curse of God
 with it? Do you love to stand trembling at
 the Bar of God, and to be judged to Ever-
 lasting Fire, and to be tormented with Devils
 for ever? Are thy Pleasures here on Earth,
 which

which endure but for a time, worthy the Suffering
of Eternal Fire?

Consider these things before you go any fur-
ther, which I am sure every man hath reason
to consider, that hath a Soul to save or lose.
Therefore if you will go and die, rather than
turn and live; Remember it was not to please
God, but the Devil, the World and the flesh.
And if men will damn themselves to please
themselves, and run into endless Torments for
delight, and have not the wit, nor the grace
to harken after God or Man, that would re-
claim them, what remedy, but they must take
what they get.

Fourthly, Consider this also, That the Lord
hath quit himself of the Death of Sinners.
If they are condemned, it is long of them-
selves: they die because they will die: Un-
profitable, rebellious Children; that will not
hear the Voice of their Father; May not God
say to you as he said concerning the unprofitable
Vineyard, Isaiah 5. 1, 2, 3, 4. Judge I pray be-
twixt me and my Vineyard, What could I have
done more than I have done? I planted it in a
fruitful Soyl. I fenced it, and gathered out
the Stones, and set the choicest Vine, and it
will not grow and bring forth Fruit.

Thus may God say and lament over Eng-
land;

land: Oh unprofitable England, what shall I
do with you? I have planted you a glorious
Church, I have watered you with the Dew
of the Glorious Gospel, I have made you
Wen and indured you with Reason, I have
given you a Righteous and Perfect Law, and
you have broken it, you have despised my
Gospel; and you have undone your Souls:
May not God in Justice take the Light of his
Gospel from us, and give it unto others, that
may make a better improvement of it, to
his Honour, and their Eternal Welfare?
What could God have done more than he
hath done for us? Hath he not waited long
on us? Hath he not intreated us to turn by
the mouth of his faithful Ministers? Hath
not his holy Spirit been often striving with
our hearts, and saying to our Souls, Turn,
turn Sinner, whither art thou going? What
art thou doing? Dost thou know what will
be the end? How long wilt thou hate thy
friends and love thy Enemies? When wilt
thou deliver up thy self to God, and give
Christ Jesus thy Saviour and Redeemer full
possession of thy Soul? When shall that once
be? Hath not the Spirit thus pleaded with
thee? Hath not Life been set before thee, and
the Joys of Heaven? And hath not the ter-
rours of the Everlasting Torments of the

of the husband being declared to you? If you
be poor, it is because you will not: You will
not leave this man to serve you: Take the
19. chapter, and the 14. verse.

O you foolish people, and unwise, why do
you require the Lord thus? Isaiah 1. 2, 3, 4.
verses, Why do you forsake the Lord for
nothing? Why do you forget Eternal Life, to
eat after the chaff and feathers of the world?
Wherefore do you spend your money for that
which is no bread, and your labour for that
which profiteth not? Isaiah 55. chap. 1. 2, 3.
verses. Seek ye now, and see your own folly,
seek the Lord while he may be found, call up-
on him while he is near. If in the Lords pro-
mise, If the wicked man will forsake his evil
way, and the unrighteous man his thoughts,
and turn to the Lord, he will have mercy on
him, and to our God, and he will abundantly
pardon: The Devil cannot pardon sin; no, it
is in Gods power only, so he hath a will to
pardon, for oft hath he proclaimed his free in-
vitations to poor sinners, Rev. 22. 17. Let him
that is athirst come, and whosoever will, let
him come and take of the water of Life freely.

Oh stiff-necked and uncircumcised in heart
and ears, that thus are willing to ruin them-
selves, when God hath called, you would not
come; How know you, how soon you may pro-
voke God to resolve you shall not taste of the
wedding Supper? If you die unconverted, all
the world cannot save you. O wretched sin-
ners! Why will you be so cruel to your selves?
Know not you this, which is a real truth, that
you must turn or burn? If you keep your sin
you must keep the Curse of God with them.
You love your Lusts, your Drunkenness, your
Gluttony, and will not let them go; would
you have them bring you to Heaven? If you
expect that, it is impossible; for there entered
none that are unclean, Rev. 21. 27. For what
communion hath light with darkness, or what
concord hath Christ with Belial? You see then
I hope by this time the case is clear, that you
must resolve to turn or die.

Object. But you will ask me, How shall we
turn, we have no power of our selves? I will
therefore give you a few helps by the way before
I conclude. I to wit by the way of the

Oh poor sinful Soul that would be convert-
ed and turn to the Lord, Consider the neces-
sity

the nature of conversion; you must hate concupiscence, from what you must turn, that is in a word, from carnal self; from the flesh that would be pleased before God, from the world that is the enticing bait to allure your souls from the Devil; the secret sinner for your souls, and from all sinful lusts; and then you must turn to God the Father, and to Christ the Son to the Father.

2. The second help is this, Attend on the word of God, that is the ordinary means, to turn souls to God, be often in hearing, reading and meditating upon the Holy Scriptures.

3. Thirdly, be frequent in prayer to God, confess and lament before God your former lives, beseech God to pardon what is past, and to give you his Spirit, to lead you into his way, and beg of him to be your guide and your Keeper, so save you from the subtil temptations of the Devil who watcheth for your souls.

4. Fourthly, give up your self wholly to the Lord Jesus Christ, the true Physician of your souls, John 1. 3. 6. For there is no other name under heaven by which you can be saved: 'tis he is the way, the truth, and the life, there is no coming to the Father, but by him.

175. **Fidèle.** If you mean to turn to Christ, do it believingly, trust God with all you have, entertained into thoughts of God: Let this be upon your hearts continually, That God is able to save to the utmost, all that come unto him by Faith.

6. **S**et this on your hearts, **D**e. turn to neglect
no time but do it presently. To day while it is
called a day, hear the Lord's Voice, and harden
not your hearts. If you be not willing to turn to mor-
row, you shall not be willing to turn to mor-
row, call this to mind, that as long as you
neglect this Word, you are under the Wrath
of many thousands of sinners, and under Gods
Wrath, and you stand at the very brink of
Hell. **A**pprope this presently, and say as for your
sins, for you have held too long, whereby
you have lagged God too long, for his sake
therefore turn, if not for his, **A**pprope your own
souls sake, resolve to turn and live,
and not wavering any longer, for it is not a
matter of trifling, but of eternal moment, for
if you die in your sins, you die eternally and then
you are undone for ever.

to be remembered, but the more, which shall be of
 terror, to frighten those that are not reformed
 yet to turn. *—*

21 Use God unchristened sinful Witches, that
always be the Pale of Hell, as your fathers
did,

why do you. Know ye not that the
 Lord will not be mocked: for if you
 turn not, you shall reap what you sow.
 It is as sure as if it were already done: At the
 dreadful Day of the Lord's appearing, you
 shall not see the Lord. Shall not the Lord
 be present of the living God. Are not you
 one that hath neglected the many offers of the
 Gospel? Have you not turned your back a-
 gainst God? Is he not just then that God
 should turn his back against you? When you
 call and cry unto him, have you not deserved
 this Sentence to be pronounced against you,
 Go ye cursed into everlasting burnings? What
 shall I say to you, O ye careless unregarding
 souls, that wilfully run into your own de-
 struction: What can you say when you appear
 before the great God? Can you lay the blame
 on him? No, you cannot, ye have left you
 without excuse; for he hath done his part as to
 our Salvation: If we die, then it is because
 we will die, and be damned: Had you been but
 willing to have been saved, you might have
 lain in Abraham's Bosom, but now you must
 to the grief of your Friends be tormented in
 Hell with Dives, and shall not have this request
 granted you, to have one drop of water to cool
 your tongue, whereas you might have enjoy-
 ed Heaven and Happiness after Death, if con-
 verted:

perish: For you shall enjoy nothing but Hell
and Torment, because you die unconverted.

Therefore be persuaded all ye poor misera-
ble souls that are as slaves to Satan, be per-
suaded while you have a day of Grace to turn
and Live, and not to go on in sin, and die.

which shall be the daily Prayers of
thy poor and unworthy Servant,
for the sake of Christ,

The end of all, is, Sinner turn,
Lest in Hell Flames thou ever burn.

E N D

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